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The Epistolary Literature of the Assyrians.

Chapter I.

While the historical [illegible] which, bequeathed to us by the ancient peoples of Babylonia and Assyria, received from the first the careful attention of oriental scholars, the numerous tablets containing letters and dispatches have, until recent years attracted only a moderate degree of interest. This was but natural. The mass of the Assyro-Babylonian literature that has come down [illegible] in extent and the [illegible], for the [illegible] considerable degree of [illegible] [illegible] order to obtain a competent knowledge of the records [illegible]

bestowed upon them, while their comparatively simple
[illegible]
for workers in a new field. The many beautiful
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
all these supplied concerning the religion and
religious myths of Western Asia, could not fail
[illegible] of [illegible],
especially [illegible]
the study of Assyrian was pursued, not so much for
itself, as on account of the light it was expected
[illegible]
these circumstances it was hardly to be expected
that very great attention should be paid to a class
of tablets, valuable indeed, but of minor importance
[illegible]

moreover extremely difficult to interpret.

The first scholar to make use of the dispatch tablets [illegible] extracts from some ten of them, with transliteration and translation, in his History of Assurbanipal. Smith, while he often grasped the general sense of the text, was apt to be incorrect in matters of detail; his translations are therefore faulty, but it [illegible] years ago, when the field of Assyrian Epistolary literature was as yet wholly unexplored.

That he recognized the value of these texts is shown by his citations from them, but, having at his command abundance of material which readily yielded far more striking results, he bestowed but scant study upon them. Thus, in the section of his book devoted to the Elamite wars, he cites and translates lines 1-13 of the very unimportant text K 13 [illegible] citations [illegible]

valuable information in regard to the subject he had in hand. During the remaining five years of his life Smith's work was principally devoted to the exploration of the buried cities of Western Asia, and to the publication of the results attained by them in this field, and this branch of cuneiform literature received, with the exception of two texts translated in his Assyrian Discovery, no further attention from him.

If I am correctly informed, the German Government has [illegible] translations of Assyrian letters for the Reichs-post Museum of Berlin. The task was assigned to Mr. Theo. G. Pinches, who was thus obliged to devote some attention to these texts. On the 4th of December 1877, Mr. Pinches read, before the Society of Biblical Archaeology, a paper entitled "Notes upon the Assyrian Report Tablets, with Translation". In this paper, which was published in the transactions of the Society for the following year, the

author, after a general introduction, gave a summary of the contents of four letters selected by him, followed by the cuneiform text with interlinear transliteration and translation, accompanied by brief philological notes. This was the first attempt to subject the letters to systematic study on the [illegible]

pioneer work was not, in every respect, successful. It [illegible] subject, that even so experienced a cuneiformist as Mr. Pinches often fails to grasp the meaning of the texts he has selected for study.

But the methods of the day were in a high [illegible] the medium of Hebrew, Arabic and Aramaean, [illegible]

The present author of study by the com[illegible] parallel passages, and sifting over the whole cuneiform literature to discover the uses of each separate

word had hardly come into existence: indeed, it is to be regretted that, even today, a few scholars still adhere to the older and less laborious method. However, it cannot be expected that a science, which had its birth hardly fifty years ago, should in this brief time attain perfection. We should rather rejoice that so much has been accomplished, [illegible] regret that [illegible]. Stimulated, perhaps, by Mr. Pinches' example, one of the old pioneers of cuneiform research, the photographer Mr. H. Fox Talbot next essayed to translate the very difficult text K 31. The results of his attempt appeared in the Transactions of the Society of Biblical Archaeology for 1878, and in [illegible] the first [illegible] the title [illegible] to understand the text, which is an [illegible]

personal enemies, taking advantage of certain political conditions. That he was a magistrate is [illegible] past decision rendered against him, it is clear, in a civil, and not in a criminal procedure. Since the year 1878, Mr. Pinches has published [illegible] of the text, but they must all be considered [illegible] conjectural method of work. In justice to Mr. Pinches, however, it should be stated that, while not wholly successful in his efforts to explain these difficult texts, he has rendered great valuable services to Assyriologists in making the texts accessible. His great skill and accuracy in copying and editing [illegible] and he has made all students of Assyriology his debtors by his great excellent work in the preparation [illegible] Inscriptions of Western Asia.

Dr. C. F. Lehmann's paper "Zwei Erlasse König Assurnasirpal's" [ZA II (1887) pp. 58-68], in which the texts 16,95 and 67,4-2,1 are translated, can hardly be considered as an improvement upon the work of his predecessors in the field. Dr. Lehmann, subsequently, in connection with the letters published by him in his Šamaššumukîn (1892) called attention (p. 72, 31) to necessity for grouping all letters under the names of their respective writers (the plan adopted by Dr. Harper in his "Assyrian and Babylonian Letters of the K collection" the first volume of which appeared in the same year), and pointed out the facilities to this end afforded by Bezold's Catalogue of the Kouyunjik Collection.

Father J. N. Strassmaier, whose abilities as a copyist [illegible] appeared in 1886, but made no attempt at translation. In fact, until the year 1887, practically nothing had been done toward the elucidation of this very interesting branch of Assyrian literature, and only a small number of complete texts had been published. In 1887-89, however, an American, [illegible], published in the Proceedings of the Society of Biblical Archaeology, and in the second and third parts of his "Keilschrifttexte [illegible]," [illegible] from the best preserved letter tablets in the British Museum [illegible] notes, Mr. Pinches, who assisted materially in editing the texts, and other communications affording additional notes. Mr. Smith, unfortunately, [illegible]

for study, he did very little to elucidate the subject. [illegible] original, but are generally as obscure as the [illegible].

Prof. Friedrich Delitzsch, the founder of the Leipzig School of Assyriology, who would appear from the numerous citations from these texts in his Assyrian Grammar and his his Assyrian Dictionary, to have already given much attention to the subject, next published, in the "Beiträge zur Assyriologie (1889-91), a series of three papers on Assyrian letters, in which, unlike Smith, he gives the text in transliteration only. His commentary, moreover, is fuller and he endeavors to [illegible] wherever possible. Prof. Delitzsch [illegible] many texts, thirty-one of which [illegible] translated by Smith, but in all such cases the necessity for a retranslation is obvious. Prof.

manner, and presenting the advanced aspect of a large [illegible] has solved the problem, and laid down the lines upon which the study of the Assyrian History [illegible] other branches of Cuneiform research, he applies here the principles of common sense, even a moderate exercise [illegible]. Perhaps the greatest difficulty in the way of a successful study of the Assyrian letters was the [illegible] published, and while the great mass of them in the British Museum were not even catalogued according to their contents, the task was almost a hopeless one, but the difficulty is at least being removed. The Catalogue of the Kouyunjik Collection prepared by Dr. Carl Bezold (who may be called the chief [illegible] opened in 1889 [illegible]

these texts from the many thousands comprising the collection, and an American scholar Dr. Robert Francis Harper of the University of Chicago, a brother of President William R. Harper, and a former pupil of Delitzsch and of Schrader, has been prompt to take advantage of the fact. Aided by Bezold's Catalogue, Dr. Harper has within the last few years copied a large number of these texts, and a portion of the results of his labours has been given to the world in the two volumes "Babylonian and Assyrian Letters of the K Collection". These two volumes, which appeared in 1892 and 1894 respectively, contain altogether [illegible] hitherto [illegible] - celebrity published letters. Many of these texts have, [illegible] by the plan of the author which is to make his work a complete corpus [illegible] the K Collection. As in the case of S. A. Smith, Mr. [illegible] and experience at the disposal of the author and

rendered valuable service in collating a large number of the texts and aiding in editing them.

For obvious reasons Mr. Harper has grouped together all the letters of each writer, and it is his purpose [illegible] name is wanting. Nor does he propose to confine himself to the K collection, as the title of his [illegible] letters from the other collections of the British Museum, and subsequently to incorporate them in ~~his work~~ a later volume of his work. Fourteen letters of the $R^{m}2$ collection have already appeared in the 9th volume of "[illegible]" [illegible] to add transliterations, translations and a glossary. It is to be hoped that this work, so excellently begun, may be carried on to successful completion.

In speaking of the Epistolary literature of the Assyrians reference has been had to the letters of the latter period, that of the Sargonides and, as for a long time no others were known to exist, the term has become so permanently fixed, that for the sake of convenience

now, however, no longer strictly accurate.
In the winter of 1887-88 some natives found, at Tell el Amarna in Upper Egypt, between three and

consist of letters and dispatches addressed to the Egyptian Court of the 15th Century B.C. Of these

Museum, and one hundred and sixty-four to that of Berlin; the Bulaq Museum has sixty, and the rest are in the hands of private individuals. Excellent editions of these texts have been published by the authorities of the Berlin and British Museums, and Dr. Carl Bezold has, under the

[illegible]

[illegible]

Of the literature of the subject, which has already [illegible]

bibliography [illegible] in the [illegible] British Museum texts, published in 1892, a brief sketch of the characteristics of these interesting [illegible] will be given at the close [illegible]

Chapter II.

Under the title of Assyrian letters is included a large number of documents varying greatly in regard to contents and scope. They deal with almost every phase of life in Assyria and Babylonia and are often of considerable historical importance. Among them are the letters of private individuals, letters of kings to members of their families and to various high officials of [illegible] and civil officers, proclamations, petitions, reports of [illegible] reports, reports of physicians concerning patients under their care: in short nearly every species of epistolary [illegible]. A systematic classification of them is, for the present, out of the question, since Dr. Harper's work has only reached the second volume, while the information supplied by Bezold's Catalogue is of the vaguest possible character, and often misleading.

To this disorder is added the further difficulty that [illegible]. In fact no proper classification can be carried out until a much larger number of the letters has been [illegible], and [illegible] names of persons and places occurring in them. The excellent plan, adopted by Dr Harper, of grouping the letters under the names of the writers will do much to facilitate this work.

The value of these letters to all students of Assyro-Babylonian life and history, who desire to obtain more than a superficial knowledge of the subject, is obvious. Thus, we learn from the proclamation of Assurbanipal to the Babylonians, published in IV R² 45. no. 1, we learn something of the methods adopted by his brother Samas-sum-ukin to stir up the people to revolt, and of the efforts of the Assyrian king to avert the threatened calamity. The text K 13. (IV R² 45 no. 2) [illegible]

sacking of Susa described in that portion of the annals of Assurbanipal recording the eighth campaign of that monarch; while the dispatch K10 (Pinches' Texts p. 6), proceeding from the same writer, affords an insight into the distracted state of the unhappy land of Elam, which, weakened internal factional contests, fell an easy prey to the Assyrian arms.

[illegible] afford a glimpse into the manners and customs of the Assyrian Court in the days of the Sargonidæ, and two of them especially, K183 and K595, are models of courtly style. In the former he complains that, owing to the machinations of powerful enemies, his son had failed to obtain a position at Court to which, it would seem, his birth entitled him, and, with the utmost tact, appeals to the king to remedy the injustice done him: the latter letter [illegible]

words, by naming the changes upon which, the writer [illegible] royal master.

In the text K629 (Harper I p. 60), the priest Nabû-Dum-iddina outlines the program of a religious ceremony, accompanied by a procession, to be held in honor of the god Nabû at Kelah, in which he proposes to take part, and concludes with a prayer for the welfare of "the prince my lord" to whom the letter is addressed. Letters of this kind, i.e., are very numerous, and usually contain answers to requests for information concerning omens, lucky [illegible] letters.

It is clear, not only from the letters, but also from the other branches of Assyrian literature, that it was the custom of the King to consult the will of the gods in all his undertakings, and the picture of King Nebuchadnezzar, in the Book of Daniel, [illegible] Soothsayers is by no means overdrawn.

[illegible]

[illegible]

of such persons as might be able to suggest a remedy, derived either from their personal experience or from that of their friends. The statement however [illegible]

but were held in high esteem both in Assyria and Babylonia. They belonged to the priestly class, and, in their practice, combined magic with more rational methods. A number of the letters are written by physicians. In the letter S 1064, we find the physician Arad-Nanâ applying a bandage in a case of ophthalmia or facial erysipelas; in K 519 he recommends plugging the anterior nares in a case of epistaxis; and in K 576 he advises the King to anoint himself with fat, to drink only pure water, and to wash his hands frequently in a bowl. From the letter K 81 we learn that, when the Assyrian general Nabûsumu lay ill at

such, the king sent him his own physician Isiṭa-
Aplu, by whose efforts we were so fortunate as to
be restored to health –

In spite of the very complete system of laws evi-
denced by the contract tablets, we find petitions
complaining of the subversion of justice to private
ends, but too much stress should not be laid upon
this. All such petitions are ex parte statements,
and few men who lose a case at law, even at the
[illegible]
the decision.

[illegible]
Assyrian kings riding in chariots drawn by
[illegible]
a number of dispatches depicting the arrival of
horses for the use of the king, his household or
his officers, and not less interesting to learn that
the most highly prized breeds of these animals were
the Cappadocian and the Median, [illegible]
[illegible]

[illegible]

contents of the letters and of what we may expect to learn from them when a sufficient amount of material has been made available.

The study, however, is by no means an easy one. These texts, varying in length from six or seven to sixty or seventy lines, proceed from a great variety [illegible] from every part of the great Assyrian Empire — [illegible] stand the affairs of which they refer, since they were composed under circumstances of which we have [illegible] — Events, well known both to the writer [illegible] in such a way as to give but a slight hint, or none at all, as to their real significance. And this is to be expected for even a private letter of the present day might well be totally unintelligible [illegible] to the outsider [illegible] from it [illegible].

Individual differences of style occur as a matter of [illegible]: the styles of the courtier Rammân-šum-[illegible] [illegible] [illegible].

Dialectic peculiarities are to be expected, but here great caution must be used, since no safe conclusions can be formed upon this head with the rather scanty materials at present available. Above all it must be borne in mind that these [illegible] language of the historical inscriptions and the poetical texts, but in the colloquial speech of Assyria and Babylonia of the time of the Sargonides, differing from the classical language in somewhat the same way as Cicero's letters from his orations. Much of course depends upon the subject matter and the personality of the writer. The soldier, the priest, the physician, the astrologer, has each his technical terms and his peculiar forms of expression. But even in the most elevated epistolary style the language

I sent to Chicago as soon as the work was announced, & informed that no copies had been received there, desired to apply to the Indian agents.

differs considerably from that of the historical texts. Words and forms abound which are only to be [illegible] in the [illegible] texts are here replaced by their forms of Dutch. [illegible] employment of shorter sentences and the frequent use, renders the style more vivid and [illegible]. I had hoped to prepare a statistical account of the words forms and constructions peculiar to the letter [illegible] number of passages, delayed the work until a copy of the second part of W. Van [illegible] "Adamain and [illegible] procured. It was, unfortunately, impossible to [illegible] time, but [illegible] fear to leave, include a treatment of the subject.

As was stated in the previous chapter, the Tell el Amarna letters are not usually included under the [illegible] letters [illegible] restricted by usage to the letters of the Sargonide period, [illegible] so much light upon a very obscure historical period, that, although not coming strictly within the scope of this paper, some brief account of them would seem to be called for.

Amenophis III, of the 18th dynasty, married, as has [illegible] Mesopotamian princess named Tii or Thi, by whom [illegible] the father of [illegible] Amenophis IV. The latter, who reigned only about twelve years, [illegible] endeavored to substitute for it that of Aten or the Solar disk. His efforts were, however, frustrated by [illegible] and retired to a place about 180 miles above Memphis

on the Nile, where he built an entirely new temple, palace, and town. It was in the ruins of this palace, near the modern village of Tell el Amarna, that these invaluable tablets were found in 1887-88. They consist of letters and dispatches [illegible] II [illegible] successor Amenophis IV, by Asiatic monarchs, among [illegible] ing of Assyria, both friendly, known from the cuneiform inscriptions, and by Egyptian prefects and governors of a large number of towns in Syria and Phoenicia. All these are inscribed with a variety of the cuneiform script intermediate between the old linear and the later cursive form, but bearing a closer affinity to the Assyrian than to the Babylonian style of writing. The language employed is, except in case of two letters, Assyrian, but, as in the letters of later period, it differs considerably from [illegible]

* cf. The Tell el-Amarna Tablets in the British Museum (London 1892), pl. xiii-xiv

numerous exclusivities due to the influence of [illegible] Semitic environments, and in some cases genuine Semitic [illegible]

Assyrian words? One of the letters is composed in the language of Chittani, and another in that of Arzapi, of which no specimens had previously been [illegible]

The letters from the more distant Asiatic princes are uniformly [illegible] with Egypt, to mutual alliances by marriage, to commercial relations, and to the interchange of gifts. With the close, apparently, of the reign of Amenophis III begins a series of letters and dispatches from Syria and Phoenicia indicating the decadence of the Egyptian power in those countries. Revolt [illegible] is constantly demanded. The cities are all falling away from the King; the friends of Egypt are few and weak, and surrounded by powerful enemies; unless promptly supported by strong reinforcements they can

no longer hold out, and the whole country must soon be lost to the Egyptian monarch.
Most of these tablets are to be referred to the troubles [illegible] successful contest with the Mitanni of the old [illegible] Egyptian vassals, while the latter were [illegible] to take advantage of his weakness in order to achieve their independence.
It is a most interesting fact that five of these letters are from Jerusalem, which thus appears as a city of importance even in the days before the Exodus.
A [illegible] of the [illegible] letters is given by W. M. Müller in "Zeitschrift für Assyriologie" vol. vi pp. 245-263.
The [illegible] letters have attracted so much attention, and so much has been written about them (cf. the excellent bibliography appended to the British Museum edition) that further discussion is unnecessary in a paper not specially devoted to

* cf. Rec. de Trav. XV 137; Quarterly Statement of the Palestine Exploration Fund Jany. 1893, p. 25 ff.

** The subjoined glossary will, however, to a considerable extent obviate the necessity for notes.

the subject. The field however is by no means exhausted. While the general contents of these valuable and interesting documents is pretty well known, only a comparatively small number of them have as yet been translated in a satisfactory manner, and the recent discovery of a cuneiform tablet of the same period at Tell el Hesy, the site of the ancient Lachish, does fair promise that, at no distant day, the treasure [illegible].

In the following chapter it is proposed to treat some selected Assyrian letters. The texts will be given in syllabic, and accented transliteration, accompanied by literal and free translations, and a commentary. The [illegible] notes will be as brief as [illegible] tion of words of rarer occurrence, since, in other cases, the present advanced state of Assyriology [illegible] length [illegible].

Selected are: K.10. K.13. K.21. K.79. K.515. K.519. K.520 K.529. K.538. K.547. K.565. K.569. K.595. K.613. K.629. K.660. K.824. K.826. K.979. K.1000. S.1054

In the syllabic transliteration of the texts given below, it has been thought best to render the ideograms [illegible] in capital letters.

Assyrian writing bore a considerable resemblance to Pehlevi, in which a Semitic word, or more probably ideogram was written, but the corresponding Persian word was read. Thus for example Sumerian AD was read in Assyrian abu, just as in Pehlevi [illegible] AN [illegible] it. Ideograms indeed are common to all languages: the [illegible] by the Spaniard „y", and many other instances could be [illegible] ideograms by their respective Assyrian values, in a syllabic transliteration the retention of the Sumerian values gives a closer reproduction of the text.

* N.B. In these notes on these texts, as in the glossary Harper's Assyr. and Bab. Letters of the K collection is referred to not by page, but by the current numbers of the texts. See introduction to the glossary.

K. 13.

This text contains sixty-five lines in the cursive Babylonian character. It is published, in alphabetic transcription, in IV R' 52, no. 2, and, in the original Babylonian character, in the second edition of that work. Lines 1-15 are published, with transliteration and translation by George Smith, Assurb. p. 197 ff. Numerous citations are given by Strassmaier, A.V., for which cf. Bezold's catalogue of the Kouyunjik collection p. 3. Portions of the opening lines of the obverse and the closing lines of the reverse are broken away.

Syllabic Transliteration

[a-na EN LUGALMEŠ be-ili]-ia NITA-ka DIŠ.DINGIR.EN.
ik-mi

[DINGIR AŠ DINGIR.BABBAR. u DINGIR.MARADDA]
ṭu-bi ŠA-bi ṭu-bi UZU

[a-ra-ku UDMEŠ] la-bar BALA-e DIŠ EN LUGALMEŠ

[be-ili-ia li-ki-šu] ṭe-e-mu ša KUR.NIM.MA.KI

[DIŠ Um-ma-na-al-da-a-ši LUGAL ma-ma-a-u ša

ix-ii-ši

[i-tu-ra]-um-ma AŠ GIŠ.GU.ZA u-ši-i-bu

ki-i i[x] la-xu URU.Ma-dak-ti um-diš-šir

AMA-šu DAM-su DU.MEŠ-šu u GAL.qin-na-aš-šu

gab-bi

Ki-i ik-me-su ID U-la-a-a DIŠ su-pal ša-a-su

10 i-te-bir a-na URU.Ja-la-ax it-tal-ka GAL.LIGIR

DIŠ.Um-man-ši-ma-ir DIŠ.Um-da-du GAL.Zi-il-bi-su

u GAL.EN.MUNU.XI.A-MEŠ-šu ma-la i-ba-aš-šu-u

it-tal-ku pa-ni-šu-nu a-na URU.Šu-xa-ri-su-un-qur

šak-nu i-gab-bu-u um-ma ki-i AŠ GAL.xu-xa-an

15. u ki-i AŠ URU.xa-a-a-da-a-lu um-uš-šab

a-ga-a gab-bi AŠ pu-lux-ti ša GAL.e-mu-qu ša EN

LUGAL.MEŠ EN-ia KUR.NIM.MA.KI ki-ma di-e xur-su-nu

ma-mi-iš-ti i-par-su pu-lux-ti ul-te-ši-bu

u it-ti su-un-qu AŠ KUR-šu-nu it-taš-kin

20 KUR-su-nu gab-bi AŠ ku-tal-li-šu-nu uuš-šu-rat

GAL.Dax-xa-di-u-a GAL.Sal-lu-uk-ki-e-a gab-bi

si-xu šu-nu-tu um-ma mi-nam-ma DIŠ.Um-xu-lu-ma-

ta-du-ka UD-mu ša DIŠ.Um-ma-xal-da-u-šu DIŠ

[illegible] KU [illegible]-te

i-na-bu GAL.EN.MUNU.XI.A.MEŠ-šu gab-bi ki u-pax-xir

[illegible] di-i-ni it-ti-šu-nu i-b-bi-[illegible]

ul a-ga-ia a-mat ša a-di ta a-xal-ii-qu

aq-bak-ki-nu-šu um-ma DIŠ.DINGIR.AK-EN.MU.MEŠ

lu-uq-bat-ma a-na LUGAL KUR.Aššur.KI lu-ud-dú

GAL.x-[illegible]-ki-šu [illegible] ux-xi-i-ki [illegible] i-šap-[illegible]

30 ta?-taš-ma-in-ni AŠ MUX a-mat-ia

ta-at-ta-ši-iq-ja-? lu-na ki-i

pa-an EN LUGAL.MEŠ EN-ia nax-nu um-qu LUGAL

a-na MUX ça-ba-ta ša DIŠ.DINGIR.AK.EN.MU.MEŠ

a-na pa-an DIŠ um-ma-xal-da-a-šu lu-še-bi-lu-nin-ma

35. a-na-ku pa-ši-rat-ti a-na DIŠ.um-ma-xal-da-a-šu

lu-še-bil-šu nin-di-e-ma LUGAL EN-a i-gab-bi um-ma

šu-nu dul-lu-um-ma-?-u ši-pir-ta-a pa-ši-rat-ti

DIŠ pa-ni-šu-nu a-šap-par ki-i GAL.A.KIN ša LUGAL

EN-ia AŠ ŠU di-ki-te

a-na pa-ni-šu-nu it-tal-ka ši-kip-ti DINGIR.EN

DIŠ.DINGIR.AK.EN.MU.MEŠ

40 i-šim-mi-e-ma tap-šu-nu a-na GAL.GAL.MEŠ-šu

edge

reverse

i-gam-mar-ma

ra-man-šu it-ter min-di-e-ma DINGIR.MEŠ ša EN

LUGAL.MEŠ EN-ia

iš-pu-šu-ma AŠ GIŠ.PAN ra-mi-ti i-ca-bat-ma a-na

EN LUGAL.MEŠ be-li-ia i-šap-pa-ru-ni-šu ŠE.BAR šib-ši

ša KUR.NIM.MA.KI gab-bi u-pux-xa-ma-ma a-na pa-ra-šu

45. ša GAL.ša-ar-ru-up-pu i-nam-di-ma AŠ SA-bi bal-ṭu

ul-tu DIŠ.Um-xu-lu-ma' bal-ṭu DIŠ.DINGIR.AK.EN.MU.MEŠ

KA-šu ki-i iq-ba-tu a-na GAL.EN.MUNU.XI.A-šu id-dur

ŠE.BAR a-ga-a ša šib-ši pa-ra-šu ša GAL.ša-ar-ru-up-pi

ul-tu URU.Ta-la-ax a-di URU.Ra-di-e u

50 GAL.Sal-lu-uk-ki-e-a gab-bi it-tam-ma-aš-šu

šu-ma GAL.ša-ar-ru-up-pi gab-bi ki-i il-mu-u-ni

DIŠ.DINGIR.AK EN.MU.MEŠ u DIŠ.Mis-xu-DINGIR.EN

GAL.GAL.E-šu

iq-qab-tu um-ma a-na MUX ŠUKU.XI.A-i-ni a-na

DIŠ.Um-xu-lu-ma' ki-i tu-ši-i-da ŠUKU.XI.A-a-ni

55 id-[illegible] URU.MEŠ E-i-ni AŠ lu-u-u-ta

ta-ad-du-ka lu-ma a-na I QA.AAN ⅓ BAR.A.AN

ŠUKU.XI.A-a-ni ša ma-ša-' ta-max-xa-ra-min-ma

ta-nam-di-ma-na-a-šu it-ti DIŠ. Um-ma-xal-da-a-šu

u-ša-aš-gu-u-šu II-šu III-šu ki-i u-šo-?-i-du-uš

60 AŠ ŠU-šu-nu ul i-ter-šu ki-i a-mat ša a-na ši-bu-ti

EN LUGAL.MEŠ EN-ia ša-ak-na-at ax-ra-šu ul ki-ri-bi-ku-ma

..... ul u-ša-aš-mu ka-bi ra-?-i-mu

..... E.GAL

EN LUGAL.MEŠ EN-ia

..... i-šu-u-ru

Literal Translation

To the lord of kings, my lord, thy servant Bel-ibni

May Aššur, Šamaš, and Marduk cheer of heart, health of body,

prolongation of days, length of reign, to the lord of kings,

my lord, grant. — The news of Elam:

5 Ummaldas, the former king, who fled,

but returned and sat upon the throne,

having become alarmed, left the city of Madaktu.

His mother, his wife, his sons, and all his family

having removed, the river Ulaeus to the south

10 he crossed going to the city of Talakh. The Nāgir

[illegible]

[illegible]

went, their faces to the city of Sukhasingur
Ket, saying thus: "Now among the people of Khukhân,
15 and now in the city of Khaâdâlu we will dwell".
All this (country) is in dread of the forces of the lord
of Kings, my lord. The land of Elam like a distressing disease
Calamity overspreads, terror has entered in;
[illegible],
20 all this country from their side fell away.
The Dakkhadians (and) Sallukkeans are all
in revolt, (saying) thus: "Why Ummulumâ
did ye slay?" The day that Ummakhaldas into Madâktu
entered, having assembled all his partizans,
25 he had a dispute with them, (saying) thus:
"Do not this the word, which, while yet I had not fled,
I spoke to you, namely: Mabû-bel-sumâti
[illegible]
that he may not send his forces upon us? —
30 Ye heard me; to my word
[illegible]

upon the case of Ninua, my lord, [illegible]
with regard to the reign of Nabû-bel-šumâti
to Ummanaldas I would have conveyed.

35 As a warrant to Ummanaldas will
I send it. If my lord the King should say, namely:
[illegible]
to them I will send". When the messenger of my lord King,
with a book,
Comes to them, the worthman of Bel, Nabû-bel-šumâti,
40. will hear and, paying a ransom this troubles,
will buy himself off. If the order of the lord of Kings, my lord,
will be doing, with the bow-string they will seize, and to
[illegible]
[illegible]
45 [illegible]
While Nabûbuma was alive, Nabû-bel-šumâti,
[illegible]
This tax: corn, (in the) Charge of the Samuppu,
from Talakhas far as Rade and
50. all (the country of) the Sallukkians they levy.
Lo! every Samuppu, when they catch (him)

Nabû-bêl-šumati and Nabû-bêl, his magistrates,

55. he would give you; the people of our house with famine
ye have slain. Lo! for one QA, ten BAR, 1
our provisions, which have been stolen, ye shall make haste and
ye shall give us". From Ummaldas
they withhold? it. Twice, three times although he
has applied for it,
60. from their hands he did not obtain? it. When a word,
which is the will
of the lord of kings, my lord, is uttered, I hear, without delay

The remaining lines are too mutilated for translation.

Accented Transliteration.

1 [Anu bêl šamâmi belija ardûnu Belûtu.

2 [Ašur, šamaš, u Marduk] ṭûbi libbi, ṭûbi šêri, [3 ṭaraka
ûme], labâr palê, ana bel šarrâni, belija liqîšu!
Šumu šamât Elamti: —

5 Ummaxaldâšu, šarru maxsû ša ixliqa, 6 iturammu
ina kussî nêtbu, 7 kî iplaxu âl Madâkti undeser.
8 Ummušu, ašîatsu, anâsešu, u qinnâšu gabbi 9 kî
ikmisû, nâr ulâ'a, ana supâl šâru, 10 etêbir, ana
âl Talax ittalka. Nâgiru 11 Ummanšimaš, Mudadu
Zillisu, 12 u bel tabâtišu, mâla ibâšû, 13 ittalkû,
pânišunu ana âl Šuxarisungur 14 šakû: iqâbû
umma: "kî ina am-xuxâni, 15 u kî ina âl Xa'âdâlu
ušešab. 16 Agâ gabbi in pulxati ša šumqu ša bel
17 šarrâni belija. Mât Elamti, kîma dê xurasu,
18 marušti ipsu, pulxati ultêribu; 19 u, itti šumqu
ina muttišunu ittalkû, 20 matsunu gabbi ina kutal-
lišunu ušešurat. 21 Am Daxxadi'ûâ, am Sallukki'ûâ,
gabbi, 22 Dixû šumûtu, umma: "Mûnamma Ummudu-
i" 23 Tadûkâ." Ummu ša Ummaxaldâšu ana

âl Madâiatti[24] Enlu, am bel Tabâtiš gabbi ki upaxxir, [25] dîni ittiš-mu iddebub, umma: "[26] ul agâ'a amât ša, adî lâ axâliqu, [27] agbâ-mmeš, umma: Nabû-bel-šumâti[28] luṣbatma, mašar mât Aššur luddin, [29] lumqiš ana Ummxxîni lâ iṣâpar?—

[30] Tatašmâ' inni, ina Ummxxi amâti a[31] tattaṣiggâ."

Enna! ki[32] pân bel šarrâni beliia maxru, um-ma šami, [33] ana Ummxxi ṣabâta ša Nabû-bel-šumâti,

[34] ana pân Ummaxaldâši lušebilmi-ma: [35] Anâku paširatti ana Ummaxaldâši[36] luṣebilši. Mindema [illegible] beliia [illegible]: "[37] D[illegible]: Šipirtâ paširatti[38] ana pâniš-mu aṣâpar".

Ki apil-sipri ša šami beliia, ina qât dîriti, [39] ana pâniš-mu ittalka, sikipti Bel. Nabû-bel-šumâti

[40] iššimû-ma, Tapešum ana rubešu igâmar-ma,

[41] râmânšu ittir. Mindema ilani ša bel šarrâni, beliia, [42] ippušû-ma, ina qašti ramâti iṣabatûma.

ina[43] bel šarrâni beliia iṣâparmi-šu. Šê' šibi[44] šu mât Elamti gabbi upaxxarû-ma, ana parâsu

[45] ša am. Šarruppu inamdinû, ina libbi baltu.

[46] Ultu Ummanumâ' baltu, Nabû-bel-šumâti,[47] bâbšu
ša igbatu, ana bel šâbâtiš iddur.[48] Šê' agâ ša
[illegible], [illegible]
adî âl Radê u[50] am. Sallukkê'â ṣabbi ittanašši.
[51] Ennu! am šarruppâ ṣabbi ki'ummi,[52] Nabû-bel-
šumati u Nergal-Bel am-šab bâtiš[53] iṣabtû, ummu:
"Ana muxxi Kurummâtini ana[54] Ummanumâ' ki'
tuḫe'idâ, Kurummâtani[55] iddanakkumûšu: Ruṣê
ittini ina bîbâta[56] tadûkâ. Ennu! ana I ṢA.A.AN
X BAR.A.AN.,[57] Kurummâtani ša mušâ' tamâxuru-ma
[58] Tanamdinânâšu." Itti Ummanaldaši[59] ušaṣṣûšu;
II.[illegible], III [illegible] ki' [illegible] ana [illegible] âtiâmma el iṣṣâbu.
Ki' [illegible] ana [illegible] bel [illegible] bel [illegible] [illegible],
el [illegible] [illegible][62] el ušašmû, el [illegible]
[illegible] [illegible] [illegible][64]
bêl šamâmi bel'a ana [65] [illegible] lâ iṣâkan.

Free Translation.

To the lord of kings, my lord, thy servant Bel-ibni!
May Asur, Samas, and Marduk grant health of mind
[illegible], long life, and a mighty reign to the lord
of kings, my lord!
The news from Elam is as follows: –
Umman-aldas the former king, who died, but returned
again and seated himself upon the throne, has become
[illegible] and left the city of Madaktu, the mother,
his wife, his sons and all his family, having re-
moved, he crossed the river Ulaeus and went southward
to Talakh. The Nagir Ummanaemas, Undadu
in Eliim, and all of his partizans have [illegible] in
the direction of Sukhariamgur, now saying "we
will dwell in the Khuklian country", and now again
"in Kha'ârdâlu". All these parts are in terror of the
troops of the lord of kings, my lord. Panic has come upon
Elam, and calamity is spread abroad like a dire
disease. When need came upon their land, their

the whole country all away from their side.

All the Dakkhadians and the Sallunkians are in a state of revolt, saying: "Why did ye slay Ummakhaldas?"

[illegible]

Gather all his partizans, he upbraided them as follows: Did I not say to you, before I died, that I wished to seize Mabû-bel-Sumâti and give him up to the king of Assyria, in order that he might not send his troops against us? You heard me, and can bear [illegible]."

Now, if it please the lord of kings, my lord, let me (privately) convey the royal signet to Ummakhaldas. I will send it to Ummakhaldas as a guarantee(?). If my lord, the king, should say: "They are [illegible], I shall send my message to them for a guarantee(?)," I would suggest that, when the royal messenger reaches them accompanied by an escort of troops, that accursed scoundrel Mabû-bel-Sumâti will hear of it, and, paying a ransom with his nobles, will buy [illegible]

would only bestir themselves, they would take him [illegible]

kings, my lord.

They collect all the tax-corn in Elam, and, putting it in charge of the Sarmuppu, they live on it. As long as Umbahdunnâ was alive, Nabû-bel-šumâti, receiving his share, would lavish it on his partisans. This tax-corn, in charge of the Sarmuppu, they buy from Talaah as far as Radê, and triumphant the country of the Sallukieans. Now, Nabû-bel-šumâti and Nisshur-Bel his major domo, whenever they catch a Sarmuppu, seize him, saying: "Whenever you applied to Umbahdunnâ for our provisions, he used to give them to you. You have slain the people [illegible] restore to us our stolen provisions, at the rate of ten Bar for one Qa." They withhold it from Ummakhaldas, and, though he has applied for it two or three times, he cannot get it from them.

[illegible]

kings, my lord, would like to hear, without delay

. . . . . .

The remaining lines are too mutilated for translation.

Notes on K13.

Bel-ibni, the writer of the foregoing report was a favorite general of Asurbanipal, and rendered efficient services in the wars with the Chaldeans and with Elam. Cf. Delitzsch in BA.I. 233, 237-238.

[illegible]

Tammaritu, king of Elam, having been deposed by Indabagas, fled to the Assyrian court and requested the aid of king Asurbanipal. In the mean time Nabû-bel-šumati, grandson of the Chaldean patriot Nisdachbaladan, had thrown off the authority of [illegible] him certain Assyrian captives. Asurbanipal demanded the release of the prisoners and the surrender

of Nabû-bel-šumâti the distributor of the outrage, threate[illegible]

to invade Elam, depose Indabigas, and place Ummanaldas on the throne. Before, however, this message [illegible] its destination [illegible] deposed by a revolution, and Ummanaldas made king in his stead (Asrb. IV. 114-115, Cyl. B. VII 72-87, Cyl. C. VII 88-115, KB II 266 ff). The latter would seem, ac- [illegible] accept the terms of the king of Assyria, but lacked the power. Elam was according invaded, and Ummanaldas, [illegible] as a vassal of Assyria (Asrb. IV 110-V 22). But the new king proving ungrateful and rebellious was soon deposed, Elam was again invaded, and the troops of Assurbanipal, after ravaging the country, returned home laden with booty (Asrb. V 23-62). Ummanaldas

[illegible] quietly resumed his sovereignty but was not long [illegible] [illegible] made preparations to invade the unhappy land of Elam, and Ummanaldas, on the approach of the invading forces, once more left Madâktu, and endeavoured to make head against the Assyrians in the regions beyond the river Ulai (Asrb. V 69-75). It is to this juncture of affairs that our report refers.

5-6. Um-ma-nal-da-a-ši: so written in this despatch and also in K 10, which is also from Bel-ibni. The usual form of the name is Um-man-al-das: Asrb. VII 9, 23, 27, or Um-man-al-da-si: Ibid. IV 112; V 2, 17, 64. The interchange between [illegible] and [illegible] is [illegible] [illegible]. [illegible] Um-man-nadi-ibni: cf. Asrb. V 11-14, 63.

7. Ki ipluxu âl Madâkti undêšir: cf. Asrb. V 69-73. âl Madâkti: for this Elamite city, which is frequently mentioned in the historical inscription, cf. [illegible]

l. 9. iknûšû. Kanâku means properly to „bow down, stoop", hence „to submit" in which sense it frequently occurs in the historical texts. It has, however, the further meaning „to settle, dwell", and even „to change one's abode, remove". The following examples from Harper's Letters seem to make this very clear: no. 97, 7-8: issuú ina bîtika-ma kammusaka: „if indeed you are dwelling at home"; — no. 119, 7-8: ilâni ummar ina Ešaggil kammusûni: „all the gods that dwell in Ešaggil"; — no. 120, 7-8: ilâni ummar ina bît kammusûni: „all the gods that dwell in the house"; — no. 46, 11: ištu âl bît abika bîd atta kammusakâni: „when you removed (i.e. settled away) from the city of thy father's house". — cf. also BA. II. 27.

ana šupâl šâm: „southward"? I give this explanation with considerable reserve, as I know of no parallel passage; it seems however to suit the context. For šâm in the sense of „point of the compass", may be compared the well known passage Del. 147 (AL³ p. 105). The names of the Upper and Lower Zab, Zâbu eliû (eliû:

and Zâbu šapâlû, might possibly mean the northern and the southern Zab, but they much more probably refer to the situation of these rivers with reference to the course of the Tigris. Šupâl šâru may be taken as a sort of construct relation; cf. Ar. أَوَّلُ بَيْتٍ.

âl Tâbu - the precise situation of this city is uncertain; cf. Delitzsch Paradies p. [illegible].

[illegible] Zikiru: apparently [illegible] the title. [illegible] met with the word elsewhere.

l. 13. Šuxanenugur - cf. Delitzsch Paradies p. 327, Šu-xa-ni-en-nu-ši. IV² however reads gur.

[illegible] ni [illegible] literally [illegible], or [illegible]. They were uncertain where it would be best to take up their abode.

[illegible] Xuxnu - I know of no other [illegible] name [illegible].

l. 15. âl Xa'âdâlu; situated in the mountains, beyond the river Ulite. Also written Xi-da-lu, Asurb. III 49; and Xa-i-da-la, Senn. IV 73. cf Delitzsch Paradies p. 328.

ll. 24-25. These lines are expressed by [illegible] (H.A. I, [illegible]).

l. [illegible]. dini itlûnum iddibub. literally, "in [illegible] with them" iddibub is Iftaʿal of dabâbu, although the assimilation of t to d is unusual; it may however in this case be due to the effect of the following labial b. For a number of peculiar forms derived from this verb see the glossary.

l. 26. adê là axâlqu - cf. Heb. אֲכַלְּמָה with the imperfect.

l. 30. In IV² the first character of this line, ri, tal, is given in outline type, showing it to be a conjecture of the editor. I have had no opportunity of collating the text, but the context evidently requires ta; indeed, were the first character altogether wanting, the sense would be perfectly clear, the difference being merely that in the latter case we should have the Ittaʿal instead of the Qal. One of these forms of šemû is certainly required.

ll. 30-31. ina muxxi amâti'a tattašizzâ: literally, "ye have taken your stand upon my word," and therefore

can bear witness to the truth of it; his word is like a solid rock upon which they have stood, and hence record has given it is. Cf. for this expression IV² 61, 18, 49, 51, 52. For the form taltaššiggâ cf. Delitzsch AL p. 278.

l. 31. unqu šani. Delitzsch (BA I 201) understands these words [illegible] written document bearing the royal seal. I see no reason however, at least in the present instance, why we may not understand the signet ring itself, which, in accordance with a well known custom, was sent in order to give authority to a message written or verbal.

l. 35. [illegible] "[illegible]" hence something which absolved one from the consequences of an action, and thus authorized him to perform it. I have only met with the word in the present text. Cf. [illegible] i. 37.

l. 36. mindema: "if". cf. l. 41: the sense is clear from the context. Cf. Mandema in the same sense IV² 46, no. 3, rev. 10: ma-dema ana šani bêlija iqâbû [illegible] ultu mât Elamti attalkin šanê bêlija

lū igāpiu : „If he says to the King, my lord, 'I have come from Elam' let not the King, my lord, believe him.

l. 37. dullumma'u . I am unable to explain this word; it would seem however to be an uncomplimentary epithet applied to the Elamites.

l. 38. dištu a relative noun from dâšu . Its meaning is inferred from the context.

l. 39. šikipti Bel : the overthrown (overthrowing) of Bel . [illegible] šikipti Marduk . cf. Jour. Am. Orient. Soc. vol. XV [illegible].

ll. 40-41. igámarma ... itter . cf. Talquist Contr. Hab. pp. 36, 61.

l. 42. ina qašti ramûti : unprepared", literally with the bow slack or unstrung . cf. קַשְׁתָּ רְמִיָּה Ps. 78, 57; Hos. 7, 16.

l. 43. šé šibši : tax? corn . The context would seem to show that an import to be paid in grain is meant, but I give this rendering with much reserve. For [illegible] cf. Talquist Contr. Hab. [illegible].

l. 44. haráu : prob. to decide . The šar mupši was to decide as to the application of the grain.

l. 45. Šarmuṣṣu, the title of an Elamite official, whose functions may be gathered from the context. I have never [illegible] - see also ll. 48, 51.

l. 47. bâbšu: "his portion" - for bâbu = "portion" cf. Talqvist Contr. Neb. p. 56.

iddeur. I derive this word from nadâru and compare it with Syriac ܢܕܪ "profundere". Nadâru certainly means elsewhere "to be angry, to rage", but this may well be a secondary meaning with the sense of "to pour out one's feelings", "give vent to them" in a violent manner.

l. 49. âl Radê. cf. Delitzsch, Paradies p. 327.

l. 54. Tušeʾidâ: you applied. Šaf. from the st. ידע (Heb. ידע, Ar. علم). In Heb. ידע = in jus vocare (Ger. 49, 19; 50, 44; Job. 9, 19). See l. 59 below, and cf. K 828 (Meissner Zeitschr. [illegible] Bd. 5; [illegible]).

iddanamnišu. For this [illegible] nadânu cf. Talqvist Contr. Neb. p. 100.

bûbûta (= bûbûtu) occurs nowhere else. At least I have [illegible] [illegible] p. 1.

[illegible] mašâ - cf. mašâ'u syn. of šalâlu II 48, 60 d.

l. 59. nšaggû. I have rendered "withhold", as the context seems to demand. נשׁא (Levy, hebr. Wörterbuch) means "to lean upon", but it is quite possible that in Assyrian the stem meant "to lean against", or "away from". In this case it would correspond to the German "abhalten", or Latin "declinare".

[illegible]. axtâssu: Iptaal of xasâsu with syncope of the penultimate vowel.

ul kirbikma - the meaning "without delay" would seem to be required by the passage K 83, 7-14 (SDA. ix 251): ul kirbika mugu ša šarri belija ša Aššur-šamum-šarri ana muxxi'ja iššâ anâku u axe'a kî nilleqû (niphal) ina mât Arraši maggata ittišu nittaçar: when we received the royal deputy which A. brought me, without delay my brothers and I left guard with him in Arraši.

K. 515.

This text contains obverse 17 and reverse 14 lines in the Assyrian character. Lines 17, of the obverse, and 1, of the reverse are mutilated. Published in Harper's "Assyrian and Babylonian Letters of the K Collection" no. 89. For numerous citations in Strassmaier's A.V. of Berosus; Catalogue of the Kouyunjik Collection Pt. I p. 120.

Syllabic transliteration.

a-na LUGAL EN-ia

NITA-ka DIŠ.DUG.GA.. çil. E. ŠAR.RA

3 ha SILIM.mu a-na LUGAL EN-ia

Aŝur DINGIR.NIN.LIL ..... LUGAL EN-ia

lik-mu-ha

GIŠ.MA ši-i çir-a-ta

GAL? ITI kaṣ-pu AŠ ŠA-ši

u-si-ri-da

i-na URU.KA-pit-çi

ta-ga-az-...

u GIŠ.MA ša GAL?EN.NAM.

12 ša URU.TATTAB-xa AŠ ša URU.u-pi-a

ni-ku-m tu-pa-aš

LUGAL EN u-da

15 LI-i ŠE.IN.NU ŠE ki-en-tu

di?-m-te am-ma-te.

ma-ši . .

. . . . . a GIŠ.MA

ša GAL?EN.NAM ša URU.TATTAB-xa

3 ku-u tu-li-ik

i-na URU.KA-pit-qi

ni-ku-m u ku-pi-ši

u qu-tu ku ti-i-ka

i-na URU.u-pi-a

ŠE.IN.NU ŠE ki-en-tu.

7 AŠ ŠA-ki-ša ma-ši-bi-ia

GAL?ERIM.MEŠ ša GAL.EN.NAM.

ša URU.TATTAB-xa

12 AŠ URU.KA-pit-qi

ki-[illegible]

u-ma-ši

Tablet [illegible]

To the King, my lord,
thy servant Ṣâb-ṣil-Eṣâmu!
3 Greeting to the King, my lord!
May Aššur and Bêlit to the King, my lord,
be gracious!
6 That ship of mine,
in which the grand vizier money
sent down,
9 at the city of Bâb-ḫitqi
is stopping.
[illegible] the ship [illegible]
12 of Ataḫkha at the city of Uṣi'a
is carrying on a ferry.
Let the King, my lord, apprent
15 perfumed oil? grain ....

Let it go,

at the city of Bab-pitqi

a ferry let it carry on:

[illegible]

at the city of Uṣ'ia

[illegible]

9 in it let no carry on.

The men of the governor

[illegible]

12 at the city of Bab-pitqi

a ferry

[illegible]

Accented Transliteration.

[illegible] [1]a [illegible] šu [illegible], belija, [2] [illegible] ša ilâ[illegible] ál. Ešarra!

[3] Ši šulum ana šami belija.

[4] Aššur, Bêlit ana šami belija [5] liamliu!

[illegible] [6] li [illegible], [7] [illegible]

[illegible] [8] nizzerida, [9] ina âl Bâb-pitqi [10] ta-zzaga; [11] u el'pfu [12] ša pixâti [13] ša âl Arapxa, ina libbi âl Upî'a [14] nîburu tupkis.

[15] Šarru belu u dâ, [16] nuqqê ŠE.IN.NU. ŠE kisâtu [17] dib-bûti ammeti. nuše .....

[1] el'pfu [2] ša pixâti ša âl Arapxa [3] lû Tallik; [4] ina âl Bâb-pitqi [5] nîburu lû tupkis; [6] u iâtu lû Tallika [7] ina âl Upî'a [8] ŠE.IN.NU ŠE kisâtu [9] ina libbi ša nuše bira.

[illegible] [10] [illegible] Bâb-pitqi [12] nîburu [13] u'pušu.

The Translation.

To the king, my lord, thy servant Ḥâb-ṣil-Esarra!
Greeting to my lord, the king!

[illegible]

That ship of mine, in which the grand vizier sent down money, is now at Bâb-pitqi, and the [illegible] a ferry at Uṣû'a.

Let my lord king give orders, and we will weight? perfumed oil? grain .... and such matters??

Let the ship of the governor of Arapkha come and carry on a ferry at Bâb-pitqi, and let mine go and transport grain ..... at Uṣû'a. The men of the governor of Arapkha are already running a ferry [illegible].

Commentary.

l. 2. Ṣûr-ṣi. Ešarra is the author of thirteen letters, nos. 87-99, published in Harper's Assyrian and Babylonian Letters of the K Collection. Cf. also BA. II, 34, n. on l. 2. The fact that he employs the Assyrian character, and, in the formula of greeting, always [illegible] to be an Assyrian, but what was his official [illegible] it is difficult to determine. A number of his letters refer to building operations.

l. 8. u-se-ri-da = usserida = uštêrida, 5T pr. 771; cf. Delitzsch AG §51. Similar forms are: us-si-bi-la: Harper [illegible] 2, r. 7; u-si-bi-[illegible]: ib. 90, r. 3; 32, [illegible]; [illegible], r. 14.

l. 9. âl Bâb-pitqi. This city, from its connection here with upîa (Opis), must have been situated on the Tigris. It is mentioned (Bâb-pitqa) in IV² 46, no. 1, r. 1 in connection with Ṣeb. I. [illegible], [illegible] Bît-Dâkûri (obv. 14, 15), and must therefore have been a considerable distance below Opis.

l.12. ša ušmaḫxa. Ušmaḫha was the name of a city, and the district surrounding it, in the mountainous region of the upper Zab. It is the Ἀππαναξίτις of Ptolemy (VI, 1. [illegible] pp. 124-125.

ul U-ṣi-a. Opis (Ὦπις) an ancient commercial town of importance, situated on the Tigris at the mouth of the Adhem. Cf. Delitzsch Paradies pp. 205-206.

l.13. nibum; cf. also rev. 7, and Harper's Letters no. 100, 7. From the context the meaning "ivory" is clear. The usual word is nûrum; but cf. Asm. II. 24, where nimbu: "ivory" replaces the usual nûrbu.

tu-ṣa-aš = tuṣṣaš, 3 pers. Piel of eṣêšu. Cf. lu tu-ṣi-iš: rev. 4, and u-ṣu-šu: rev. 14.

l.14. udà. St. 771 "to whoever". Cf. BA I. 21

l.15. nuqqê? II 48, 41: a-li = nuq-qu-u, and ibid. l. 42: ni (with the gloss li) = nuqqû ša šammi (not ši-ši-alli, as Brünn. 5324).

ni = šammu: IV², 26, 46-47; AL³, 88, col. II, 11. Cf. ZA I, 55, n. 1.

nuqqû would seem, therefore, to mean "liquid oils for anointing purposes"; Heb. נֵפֶשׁ. Zig. Pil. II. 30, there is

mention of ṣuqqe eṣî, evidently vessels of some sort; but the vessel may have received its name from its usual contents; – cf. ṣiqqe eṣî: Zig. Pil. II 49, 61; III 10.

ŠE.IN.NU. certainly a species of grain, but what it was is uncertain – cf. Lotz Zig. Pil. 170; ZK II, 55-57; ZA I, 67.

ŠE Kiṣûtu. Kaṣû, some kind of food, occurs in the contract tablets; cf. Jaquist Contr. Hab. sub voce.

l. 16. dib(?)bâti ammeti(?). dibbâti might be a fem. pl. from dibbu „word, thing", and ammeti might stand for ammâti „those", with epenthesis of the i. As mu-ṣe ... [illegible] mušebira (cf. rev. l. 9), the words would then mean „we will fright, or carry off those things". The passage is, however, doubtful, and this explanation is merely suggested as a possibility. For ammeti (am-mi-ti) instead of ammâti cf. Delitzsch AG. 5*.

[illegible].

l. 5. tu-ši-iṣ = tušiṣ, 3 fem. pret. Pil fr. eṣêu. Meyer reads here tu-ši-iṣ, but Strassmaier, AV. 6189, has

S. 1064.

[illegible] 15 [illegible] line on the edge, in the Assyrian character. Published in S. A. Smith's Keilschriftliche Assurbanipal; with transliteration, translation and commentary part II, pp. 58-63; also, in transliteration, in Delitzsch AW. p. 163.

Syllabic Transliteration

[illegible]
[illegible] LUGAL EN-ia
NITA-[illegible] NÍS.NITA.DINGIR [illegible]
ku šul-mu ad-dan-niš ad-dan-niš
a-na LUGAL EN-ia
5 DINGIR.MAŠ u DINGIR.Gu-la
DUG-iš ši-ir DUG-iš UZU.ME
a-na LUGAL EN-ia ši-di-mu
šuk-mu ad-dan-niš
a-na ku-ru-u
[illegible]
ša KU-ri IGE II-šu

ta-al-i-ti AŠ MUX

ur-ta-ni-is AŠ ap-pi-in

ur-ti-mu

15 AŠ ti-ma-li

[illegible]

ki-i ba-di

[illegible] AŠ ŠA-i

ṣa-bit-u-ni ap-ta-ṭar

ta-al-i-ti ša AŠ MUX

[illegible]

AŠ MUX ta-al-i-te

[illegible] SAG.DU

ŠU.SI ṣi-ri-ir-te

DINGIR.MEŠ-ka šum-ma me-me-ni

25 UZU.IDII-in AŠ MUX

u-me-du-u-ni in-ti-ma

pi-i-in it-ti-din

šul-mu ad-dan-nis

[illegible] LUGAL EN.ia

30 lu ṭa-a-ba

[illegible] a-du UD.MEŠ VII VIII i-ba-laṭ

Literal translation

To the king, my lord,
thy servant, Arad-Nanâ!
Greeting exceedingly, exceedingly
to the king my lord!
May Adar and Gula
cheer of heart, health of body
to the king my lord give!
Peace exceedingly,
upon that sick man
whose eyes are [illegible]
a dressing
I bound. His face
it covered.
Yesterday
about sunset
the strip, which thereon
[illegible]
[illegible]

I remained. Pure
[illegible] the [illegible]
there is, as much as the head
of the other [illegible].
[illegible] his hand thereupon
[illegible] that [illegible] indeed
[illegible] immediately [illegible].
Peace speedingly.
The heart of my lord, the king,
be of good cheer.
In seven (or) eight days he will recover.

Accused [illegible].

Ana šumi belia [illegible]!

Iu [illegible] šami belia!

Tâm u [illegible] [illegible] belia liddinu!

Sulmu adamiš. Ana lâku sikru xammîu, ša kûri enâšu, Talîtu ina [illegible] [illegible], ina [illegible] [illegible].

Sua timâli, ki bâdi, širtu, ša ina libbi câbitûni aptâtar; Talîtu, ša ina [illegible], utûlû. Šarku ina [illegible] Talîti ibâši, [illegible] gaggad ubâni çixirti.

Dlânika, šumma [illegible] idâšu ina libbi [illegible], šûtuma pîšu itedin.

[illegible]; [illegible] ša šumi [illegible] i ṭâba, adû [illegible] VII VIII [illegible].

Free translation.

To the King, my lord, thy servant Arad-Nanâ!

[illegible] greeting to my lord, the King!

May Adar and Gula grant health of mind and body to my lord, the King!

To that sick man, whose eyes are diseased, I applied [illegible] dressing, covering his face.

Yesterday, about sunset, undoing the bandage, which held it in place, I removed the dressing. There was no [illegible] upon the dressing about the [illegible] of the tip of the little finger.

If (we may suppose that) some one of thy gods has taken a hand in the matter, that (god) must [illegible].

All is well; let the heart of my lord, the King, be of good cheer; he will be well in seven or eight days.

Commentary -

Arad-Nanâ, the author of nos. 108-111 in Harper's Letters, was a physician and apparently in the service of Assurbanipal, since he mentions, K 532 bo. 8 (Harper's Letters no. 1091), Asûr-nuṣkin-pâlî'a [illegible]

; him see the introduction, Chap. II p.

ii 9.10. lakû sikru xannû'u : "that sick man" -

for lakû : weak, sick", cf. Delitzsch in BA II, 40.

sikru = zikru "man"?

xannû'u, xannû, a by-form of the pronom annû: "this", occurs in a number of instances in the letters. E.g. ki xanan-ni-i "like this" Harper's Letters no. 19, r. 1-; -xa-nu-ni-i : ib. 121, 8; xa-nu-ni-i 99, 9; 121, r. 10. In all these cases the context leaves no doubt as to the meaning - see glossary.

l. 11. ša kûri - an construction like ša nanzaki "gate-keeper", ša bit ṣibitti : prisoner &c, ša being used like Ar. ذو (e.g. ذو مال "possessor of wealth"). cf. Kraetschmar BA I 384 ff.

l. 12. talîtu ; cf. Heb. תַּלְבֻּשׁוֹת : bandage, Jer. 30, 13. The connection here would seem to demand that talîtu should be the dressing, while ṣirṭu (l. 17) is the bandage which held it (çâbitûni) in place. cf. also ll. 19, 21.

l. 14. irtumu. cf. Heb. תָּרַם : "to harness", Ar. رَمَى : to tie on (a string). ina aplîšu irtumu is a relative clause with omission of ša.

l. 16. bâdi : "sunset" "evening" cf. Ar. بَادَ : "to vanish, to set" (of the sun). Cf. ana ba-a-di : Harper's Letter 14, r. 4; 101, 11; – ša ba-a-di : ibid. 47, 7; – iki ba-di : 108, r. 5. In all these passages the meaning given above seems to be quite clear.

l. 17. ṣirṭu, properly "strip", from ṣarâṭu : "to tear".

l. 20. utîlî, I take as a by-form of utêlî Iṣṭaal of elû. The û may have been [illegible] ii.

l. 24. memeni : some, any, anyone," – ~~[illegible]~~ Delitzsch ~~[illegible]~~ (BA I, 217) "höchst wahrscheinlich, irgendwie"; but cf. Harper's Letter 31, 9-11 : izirtu memeni ina libbi ṣ̌ṣṭat : "is any [illegible] in the [illegible]" [illegible] 34, r. 6-7 : ina muxxi memeni ina bît belî'ia la ṣaltan :

„in the house of my lords I have authority over nothing (a
[illegible] - [illegible] -

l. 27. pîšu ittedin i.e. must have given express
[illegible] result. For a similar phrase, cf. ina epeš pî
mutalli: Asurb. I, 13.

l. 31. ibâuš - [illegible], but the text has the character mat, sat, lat. The
[illegible] Ital ibtalaš occurs V 53, no. 4, last line of the
reverse.

K.547.

This text contains, according to Bezold's Catalogue of the Kouyunjik Collection, on obverse 10 and on reverse 10 lines, in the Assyrian character. It is published in Harper's Assyrian and Babylonian Letters of the K Collection, vol. I p. 58.

Syllabic transliteration.

obverse.

a-na GAL KUR

EN-ia VITA-nu

3 DIŠ.DINGIR.PA.MU.AŠ

in ŠILIM-nu a-na EN-ia

DINGIR.PA. u DINGIR.MARADDA

6 DINGIR.XV ša NINA.KI

DINGIR.XV ša TATTAB.DINGIR

a-na EN-ia

9 lik-su-ru

lu-šal-li-mu-ka

Reverse

ŠA-bu-ka

ka-a-a-ma-ni

3 bu ṭa-a-ba

SILIM-mu AŠ E

a-na URU.MEŠ

6 ša AŠ URU.NINA

u SILIM-mu

iš-ši-ka

9 DINGIR.EN u DINGIR.PA.

liṭ-ṭi-du

[illegible]

Obverse

[illegible] ..... of the [illegible]

my lord, thy servant

Nabû-šum-iddina

greeting to my lord!

May Nabû and Marduk

6 deliver of Nineveh

[illegible]

to my lord

9 be propitious

[illegible] Thy preserve thee.

[illegible] May thy heart

[illegible]

3 be favored

peace in the house

to the people

6 who (are) in Nineveh

and peace

[illegible]

9 May Bel and Nabû

[illegible]

Accented Transliteration

[illegible]

1 Ana [illegible] ..... nâti, 2 beliia, ardiika 3 Nabû-šum-iddina!

4 Lû šulmu ana beliia!

5 Nabû u Marduk, 6 Ištar ša Ninua, 7 Ištar ša Arbâ'il,

8 ana beliia 9 liemba! 10 Lušallimûka!

[illegible] [1]Libbaka [2]Ka'ûmâni [3]lû ṭâba!

[4]Šulmu ina bîti [5]ana [illegible] [6]ša ina [illegible], [7]u Šulmu

[8][illegible] [9]Bel u Nabû [10]liṣṣûrû!

[illegible]

To the ..... of the land, my lord, they serve [illegible]

[illegible].

Greeting to my lord!

May Nabû and Merodak, Ištar of Nineveh and

Ištar of Arbela bless and preserve my lord!

May thy heart ever be of good cheer!

[illegible]

Notes on K 547.

Obverse
l. 3. Fourteen letters are published by Harper (Ass. and Bab. Letter, vol. I, nos. 60-73) under the name of Nabû-[illegible], [illegible] ll. 12-13, styles himself xazânu ša bît Nabû, and the N. who, in nos. 60, 61, 63, 64, 68, 69 and 71, reports the arrival of horses, was identical is doubtful. Cf. BA. II. 45, n. on l. 2.

[illegible]. lušallimûka: literally "may they make or keep thee whole, sound, uninjured".

reverse
l. 8. issika = itika: cf. Del. Ass. Gram. pp. 224-225, 102-103. The by-form issu (is-su) occurs in Harper's Ass. and Bab. Letter 8, 13; 20, 6; 41, 6.

It is intended to incorporate in this glossary not [illegible] and Babylonian Letters of the K Collection", but also a [illegible] volume of Harper's Letters, to be written out at the present time, the whole work must subsequently be remodelled in consequence of the introduction of additional material, and double labor would be thus entailed.

[illegible] have as a specimen.

[illegible] Letters vol. I, the texts being cited by their current numbers in that work. Lines, not designated by an r. (= reverse), are the lines in the obverse: thus 31, 10 refers to Harper's Letters no. 31, obverse, line 10; [illegible] r. 8 [illegible] reverse [illegible].

Glossary

u –, and. passim

–u: enclitic interrogation particle; sign of question. i-zir-tu-u „is there a curse"? 31,9: a-na-ku-u allak „shall I go"? 47,11.

Cf. Delitzsch's AG §§79,γ & 146; AW. no. 134; BA. I. 216.

u-a-te? 117,15; or is šé-šam-a-te to be read?

â'u: „who"? „which"? „what"? Ar. ؤ؟; cf. Heb. מִי־אֵי. Written ia-u: 46,18; a-a-u: 55, r. 2.

abu: „father", Heb. אָב. Written AD – AD-ia: 6,15; 46, r. 19; – AD-ka: 43, r. 15; 46, 11, 15; – AD-šu: 6,18; 117, r. 16. – Pl. abê, written AD-[illegible]: 6, r. 19.

Abu: month Ab; the fifth month of the Babylonian Calendar; Heb. אָב. Written arax NE: 46,7, r. 28; 56, r. 3; 118,6; 123, r. 12.

[illegible] cf. [illegible].

[illegible]it: „will", „[illegible]" – St. נֵדֶר. Cf. Delitzsch's AW. no. 14.

a-bi-te. 6, r. 7, 88, r. 9; – a-bit-šu: 8,12; – a-bit-šu. 38, r. 2; – a-bit šani: 88,11; – a-bi-te-e annûti: 46,14.

âbûtu: „favor, intercession" – St. אֲבוּת (Cf. Delitzsch's AW. no. 14).

ab-bu-ut-tu i-ṣabatûni: 2, r. 19.

abûd : "in order that" - bûd (יסד) + prothetic a . cf. bûd, bûd .

a-bu-ud : 85, r. 10.

abâku : "to overthrow" - נסך , partial assimilation of נ to מ .

ta-bu-uk-[šu-nu] : 88, r. 8 ; - ina muxxi a-ba-ki ša ... ; 46, r. 24.

ubbulu : "sad, sorrowful". Heb. אבל - cf. Delitzsch's AW. no. 25 -

ii : ub-bu-u-lu-ti : 2, r. 2.

abnu . "stone" - Heb. אבן . Pl. abnê, written DAB^me^ : 105, 4.

ubânu : "finger, point". cf. Delitzsch's AW. p. 41 . u-ba-ni ša

ûmi : "day-break" : 79, r. 7.

ebêru : "to cross" - Heb. עבר - cf. Delitzsch's AW. no. 41 - e-bir 100, r. 16 ; -

š. causative ; bu?-še-bi-ru 100, r. 12 ; - mu-še-bi-ra 89, r. 9.

[illegible] : fem. : 89, 13, r. 13 ; 100, 7.

[illegible] : guardian : cf. Delitzsch's AW. no. 44 . Written

am ITI : 63, 8 ; 75, 6 ; 84, 9 ; 92, r. 7 ; 114, 15, r. 6 . - abarakku ša umu

šami : 63, 8.

agû : "head-dress", crown" - cf. Delitzsch's AW. no. 55 - a-gi-e : 76, 13.

igru : "wages, hire, pay" : Aram. אגרא , ar. أجر - cf. Delitzsch's AW.

no. 90 - Pl. igrê - ištu âlka nišši'a ig-ri-e ; "whence are we to get pay"? 117, r. 12.

egirtu: "letter, message" — std. אֶגֶרֶת, aram. אִגַּרְתָּא. cf. Delitzsch's A.W. no. 70. E-gir-tu: 94, r. 5; 101, 4, 9, 12, r. 13; 123, r. 13; — E-gir-te: 101, 10; — e-gir-ti-ia 44, 11; 50, 9.

igaru: "enclosure, wall". St. אגר 3. cf. Delitzsch's AW no. 72. Pl: igarè, igarâti. Written INGAR^mes^ 120, r. 9.

agurru: "burnt bricks"; always collective. cf. Delitzsch's AW. p. 108. Written, with ideogram given in Brünnow's List no. 11205: 119, r. 1, 5; 120, r. 11.

adû (adê): "up to, as far as, along with, until"; properly "progress, duration" — cf. Delitzsch's AW. no. 8. Written a-du, a-di, passim. a-du libbi: "until": 43, r. 27; — a-du bâd: "until": 95, r. 11; — a-di immâti: "how long, until when?" 78, 12 (cf. עַד־מָתַי).

iddû: "naphtha, asphalt": cf. Delitzsch's AW. p. 123. written ESIR: 119. r. 4.

adannis: "exceedingly, greatly"; dannis: strongly + prosthetic a — cf. Bezold Or. Dik. p. 88: but see Delitzsch's AW no. 90 where it is derived from a stem דנן: "to be firm, strong". Written a-dan-nis: 1, 6; 2, 5; 5, 11, 13; 7, 6; 67, 4; 68, 4; 77, r. 6; — a-di-a-nis 112, r. 8; — ad-dan-nis: 113, 3. adannis adannis: "very greatly": 25; 7, 6; 67, 4; 68, 4

edêru: ? E-da-ar: 5, r.2; - u-ta-da-ar: 5, r.6; - Or are these forms from $\sqrt{\text{edêru}}$, or nadâru?

adru: perhaps "enclosure"; cf. Delitzsch AW. p.195 below. ad-ri

Ekalli: "the court? of the palace": 65, 15, 16.

Addaru: month Adar; the twelfth month of the Babylonian Calendar. Written araxŠE: 36, 9. cf. Delitzsch's AW. no. 98.

i-ga-ar? 82, r.7.

Uznu: "Ear": — Heb. אֹזֶן, ar. أُذُن - uz-nu 46, r.12.

igirtu: "curse": cf. Delitzsch AW no. 134; BA. I 216 n. on l. 9.

i-gir-tu: 31, r.2; — i-gir-tu-u (+ interv. enclit. u): 31, 9.

axiš: "together"; properly "brotherlike" (אָחִי). a-xi-iš: 118, r.10.

axû: "hostile". cf. Delitzsch AW no. 137. Pl. a-xi-u-ti: 23, 25.

axâgu: "to take, grasp". Heb. אָחַז, ar. أَخَذَ. cf. Delitzsch AW. no. 140. ix-xu-gu 2, 18; - šaf. (= to teach), amelu lu-šax-xa-ga-a-ni: "let some one teach me the person, inform me to whom I shall apply": 55, r.4. In this passage the character ga seems to have been omitted by the scribe - see, however, BA. I. 222.

â: where? Heb. אֵיכָה; cf. Delitzsch AW no. 160. - written a-ka: 4, 11; — a-a-a: 80, r.7; - ištu a-a-ma: "whence?" 117, r.11

I was born in Baltimore on the 8th of December 1856, the eldest son of Prof. Christopher Johnston M.D., of the University of Maryland. My early education was received at the School of Mr. George G. Carey, which I attended from 1866 until 1872. In the latter year I entered the University of Virginia, where, having [illegible] the degree of Master of Arts in July 1879. During the sessions of 1877-78 and 1878-79, I also followed the medical courses. In October 1879 I entered the [illegible] University of Maryland and [illegible] my diploma as Doctor of Medicine in 1880. From 1880 till 1888 I practiced in Baltimore, [illegible] the successive positions of Chief of the Surgical Clinic and Chief of the Eye and Ear Clinic ~~at~~ in the University of Maryland. During this period I devoted much time and [illegible] to the study of the ancient and Modern languages. In October 1888 I entered the Johns Hopkins University as a special student, was appointed in 1889 Fellow in Semitic, and was reappointed in 1890. In November 1890 I was appointed Instructor in Semitic, which position I have continued to hold to the present time. During my connection with the University I have attended the courses of Prof. Haupt, Prof. Gildersleeve, and Dr. Adler, pursuing special

attention to Assyriology, and have given instruction in Assyrian, Hebrew, Syriac, and Arabic, as also courses of lectures on the history of the ancient East. I have also written the following books:

1. Biographical Sketch of Sir Henry Creswicke Rawlinson - Univ. Circ. no. 72 (April '89) p. 57.

2. The Chaldean Astronomy - Proc. Am. Or. Soc. May '89, p. cxl.

3. The alleged Grecisms of Ecclesiastes - Univ. Circ. no. 90 (June '91), p. 118.

4. Review of Dr. C. F. Lehmann's Samassumukin - Univ. Circ. no. 98 (May '92) p. 90.

5. Two Assyrian Letters - Journ. Am. Or. Soc. vol. XV. ('93) p. 311.

6. The Sumero-Akkadian Question - Journ. Am. Or. Soc. vol. XV ('93) p. 311.

7. Note on K. 84. Univ. Circ. no. 106 (June '93) p. 108.

8. The Suffix pronoun of the 3d. pers. fem. plural in Assyrian.

9. An Assyrian Letter.

10. The Christian Literature of the Assyrians.

I desire to offer my thanks to all my instructors and especially to Prof. Haupt to whose able instruction and friendly advice, constantly and cheerfully given, I owe more than I can well express.

Christopher Johnston.